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THE RACES OF THE PHILIPPINES—THE TAGALS.

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The program for this session is unusually accurate in comparison with customary announcements, in that it refers to "The Races of the Philippines" rather than to "The Filipinos." The word "Filipino" is a misnomer unless it is used in the sense prevalent in Manila. Strictly speaking, a Filipino is one born in the Philippine Islands, regardless of parentage. The word is not definitive of race or nationality. In accurate use it merely marks the place of birth.

In the same way it is inaccurate to refer to the "Filipino *people*," as has so often been done, with a display of vocal pyrotechnics, in the campaign against the American occupancy of the islands. When we speak of a "people," there is involved in the term some idea of political cohesion or national fusion. Such a condition may be developed during future decades if the paternal government shall foster the idea, but at the present time there is such a heterogeneous array of tribes, about eighty in all, that a "Filipino people" cannot be said to exist.

"The Races of the Philippines" is, then, a much more fitting denomination of the inhabitants of our far-off possessions, and in the debates upon the wisdom of annexation with which our people will amuse themselves for months to come, it were well to have this distinction between a people and an aggregation of races kept constantly in mind. For, given "a people," we are well on the road toward a discussion of the question of self-government; but, as in the present case, where the premise is unable to state the existence of "a people," the argument for popular sovereignty cannot logically proceed.

There is a Tagal people, and it is of the Tagals that I am asked to speak, as one of the races of the Philippines; a people among whom I have lived for two and a half years.

I do not remember having heard of any discussion of the desirability of granting independence to the Tagal people. So far as I have noted the alleged argument, it has been practically one in behalf of the propriety of giving the Tagals the right to govern all the tribes in the archipelago.

In every discussion, the diversity of tribes and dialects must be borne in mind, as well as intertribal prejudices and animosities.

So wide is the gap between the Tagals and the Macabebes, for instance, as to make the hatred hereditary, and our government, in using the latter as scouts, has but adopted a rule of warfare which racial antipathies have made advantageous and by which Spain had formerly profited.

One of our house-boys at the headquarters house of the Fourteenth Infantry, who belonged to another tribe, accounted it a gross insult to be mistaken for a Tagal. Between the Visayans and the Tagals no love is lost.

The Igorrotes, those mountaineer neighbors of the Tagals in Luzon, were so little influenced by the glimmer of Aguinaldo's dictatorship that they steadily refused to make common cause with him. When found, with their bows and arrows, facing American troops at the beginning of hostilities, they declared that this alleged Washington (?) had deceived them; having invited them down to a feast, only that they might encounter American bullets and so commit and entangle themselves as to be drawn into battle. The ruse failed and the breach between Tagal and Igorrote widened.

The Tagal is not even the original possessor of the land. He is a Malay or of Malay descent; an alien. This consideration is also important, as it deprives him of the right to the sympathy sought in his behalf by those who have never seen him, on the ground that our government of the archipelago robs him of his political birthright.

The Tagal tribe is not aboriginal. The first known inhabitants were the Aetas or Negritos; a race of small stature, but otherwise much resembling the African negro. And the present tribes are the result of Malay incursions and probably amalgamation between the native and the immigrant.

If sympathy is to be shown on the ground of original claim to territory, it should be given to the Negritos, who still may be found, with their nomadic habits, or serving as menials in Tagal families.

The fact that the Tagals were intruders, or the product of such intrusion, may deprive them of the right to some measure of sympathy heretofore accorded them in certain quarters, and yet their appearance on Philippine soil was doubtless one of the first steps leading to ultimate civilization; the Spanish conquest was another; and now the American occupation, with its breadth of ideas, its advance in ethics, and its adaptation to the wants of an aspiring population, is destined, we believe, to complete the evolution of civilization, and to weld a people, to prepare them for suffrage and to lead them on to the highest of civic attainments—the ability to govern themselves.

The Tagals are not alone in the possession of the single island of Luzon. There are the Pangasinanes, numbering 300,000; the Pampangoes, with quite or nearly equal numbers, the census of 1876 quoting their population as 294,000; and others. The Tagal population, mainly in Luzon, though found in some other islands also, numbers 1,500,000. The Visayan population in 1877, exclusive of the less domesticated tribes in the Visayan group, was 2,000,000. So that the right of the Tagal to dominate the politics of the archipelago must be further modified by the consideration that his race, with all its degrees of mixture, constitutes only one-sixth of the population.

The discussion of native traits is made difficult by the fact that it is hard to find the original Tagal, unmixed in blood or influenced by racial environment.

The advent of the foreigner has added a new factor to the racial problem, and the Mestizos, or people of mixed blood, are found in considerable numbers. It is a curious ethnological study, this mixture of Malay and Mongol, and the racial amalgamation which combines European and Asiatic characteristics in the same personality.

The Mestizo-Espanol, or the mixture of Spanish and native blood, numbering not less than 75,000, and probably very many more, presents the type of native aristocracy—the people who measure their superiority by the lightness of their complexion, and who habitually refer to the pure-blooded natives in disdain or commiseration as “Indios” or Indians.

Foreman, in a few words characterizes them: “We find them on the one hand striving in vain to disown their affinity to the inferior races, and on the other hand jealous of their true-born European acquaintances. A morosity of disposition is the natural outcome. Their character generally is evasive and vacillating. They are captious, fond of litigation, and constantly seeking subterfuges. They appear always dissatisfied with their lot in life and inclined to foster grievances against whoever may be in office over them.”

The Mestizo-Chino, or the mixture of Chinese and native, who represents a population of half a million in the archipelago and fully one-sixth of the population of the city of Manila, may be referred to as the commercial type, although many of the Spanish Mestizos have likewise achieved success in business.

The Mestizo-Japones, or Japanese mixture, while represented in much smaller numbers than either of the other classes, presents a famous type of quaint Oriental beauty.

But it seems to be the ethnologic law that miscegenation involves an eclecticism in vices, and it is not strange to read from the pen of a Spanish writer that these mixtures have not yet accomplished much for the moral welfare of the people. He says: “We have now a querulous, discon-

tented population of half castes, who, sooner or later, will bring about a distracted state of society and occupy the whole force of the government to stamp out the discord."

Aside from the Mestizo element, it is hard to find the original characteristics of the Tagals. For instance, they are referred to as being an innately religious people, but the Roman Church has been among them for four hundred years, and it is not easy to say how much of this religious habit has been acquired. Certainly the form of its manifestation is markedly so. The law under which the Tagal has lived has for centuries been either Spanish or that of the Roman Church, and the most gradual change must, in the lapse of these centuries, under this environment, have produced mighty modifications of native character.

American opponents of annexation have in a few foolish cases painted the Tagal as measuring up with Washington, Jefferson, Franklin, Penn or Lincoln, those phenomenal products of the highest civilization on earth. These men have seen a vision in some "iridescent dream." Life in the Philippines will dispel it.

On the other hand, some who have suffered severely will proclaim everything bad in native character; that they would not believe a Filipino upon oath, nor trust him in a trifle.

No race is as bad as its worst member nor as good as its best. The true type of Tagal, as we find him, is a composite of the good and the bad traits of character, either inherent or imitated.

Looking at the subject more in detail, let us consider the Tagal:

1. *Socially*.—Entering a native dwelling, the stranger is always impressed with the hospitable spirit of its inmates. He is made to feel that his presence is an honor. And so universal is this trait of native character, that one always meets it, whether in the more pretentious case of the wealthy Mestizo or the little nipa shelter of the poor. All that the family can afford is ever at the disposition of the guest.

Cigars or cigarettes are in every house, and with a few exceptions, are used by every native, regardless of sex or age, and an abundant supply will at once be forthcoming. Chips of the betel nut, wrapped in buyo leaf and smeared with lime (the native substitute for tobacco chewing), will ordinarily be presented unless it is known to be distasteful to the visitor. "Dulce," a generous name which covers every variety of sweets, preserves or confections, will also be provided beyond the capacity of the guest. Then some form of drink,—cervesa or beer, certain of the wines of Spain or Portugal, or anisada, that vile product of Philippine fermentation, will be placed before him.

It will be a profitable reflection for those who are engaged in a laudable effort to prevent the bestialization of native races by foreign alcoholic importations, to consider that the gratification of Bacchanalian proclivities is very rarely dependent upon the question of importation. Most races have discovered for themselves some method of producing alcoholic stimulation. The Japanese make merry with their saki; the Russians, with their vodka; the Mexicans, with mescal and tiswin; the Cheyennes, with a red berry which they guard most jealously; the Apaches, with their too-dhlee-pah-ee; the Igorrotes, with fermented cane-juice; the Pampangoes, with a fermentation of the nipa palm; and the Tagals, with this vicious fire-juice that bodes as great ill to the American as foreign liquors do to the Tagals. But regardless of the value of the offering, the spirit of generous hospitality is there and it is universal.

The visitor is always impressed with the beautiful, glossy black hair of the natives, which, in the case of the women, is commonly very long, as well as with the regularity of their pearly teeth, the latter, alas, ruined in symmetry and soundness in the case of the inveterate betel-chewer, and taking on, successively, a stain from red to black.

Great care is given to the hair, which is frequently washed with a native weed well worthy of American importation,

and afterwards glossed copiously with cocoanut oil. The latter imparts a rather disagreeably rancid odor to the hair, but is undoubtedly of value, as the natives claim, in checking the ravages of an insect which has a short English name, but among the natives, is as formidable as the technical name of *Pediculus Capitis* would suggest. The sight is so common as to lose all novelty, as natives everywhere reciprocate in attention to each other's hair, and without any sense of shame, in the communistic effort to suppress the ravages of this pest. The picture is so close a reproduction of the action of the monkeys, which likewise abound, as to suggest a Simian ancestry or tutorship for man. I have known Tagal women to manifest profound surprise when told that our American ladies are not all similarly beset, and to laugh most heartily at an intimation that they would be likely to go into mortified seclusion if one poor pest should trouble them.

The beautifully erect carriage of the women, which attracts the attention of the traveler, is largely a contribution to their physical welfare by the character of their labor; the custom of carrying water jugs and other burdens upon the head, necessitating the stiffening of the spine and a throwing back of the shoulders, as well as a proper elevation of the head.

The Tagal woman goes to the opposite extreme from her Chinese sisters, and gives to her naturally small feet full play and development by wearing sandals that do not bind at any point. And, unlike the women of the Occident, she does not bind herself at the waist, nor is she physically injured by the fickle goddess of the fashion-plate, which requires her to change her shape every four or five years to fit the dresses which are built for her. Always erect and unfettered, nature builds her form, and her loose, flowing costume, while there may be variety in texture and adornment, is of unvaried shape and will leave her at the end to go back into the hands of her Maker undeformed.

I doubt if ever more quaintly beautiful costumes or a more attractive scene have been witnessed than at the Mestizo reception given by the first American commission at their home in Malate; the scintillation of countless diamonds adding to the tropical splendor.

These natives are great bathers, and while it would conduce to more universal cleanliness if soap were always used, they stand, as a race, as close to godliness as water alone can place them. They seem almost to be amphibious. The washerwomen stand waist deep in water all day long. The fishermen walk about in the water, sometimes neck deep, as they ply their trade. The fish must have taught the people to swim, so naturally do they glide through the stream. Even the boys and the girls are often expert divers, and consider it an easy way to earn money, to dive for coins that are thrown in the water. I have seen the men descending a ladder from their boats to the bottom of a stream, with buckets for dredging, and emerging only when these were filled with mud. It has been reported of them that they have dived under ships to ascertain whether the keels have been damaged, and that in case of trouble they have gone under the water to repair defective sheets of copper, driving in two or three nails each time before emerging for a breath of air.

The imitativeness of the people is both a tribute to their quickwittedness and also an acknowledgment of the superiority of the races whom they copy. The lavish use of face-powder, which, on occasion, turns perspiration into paste, has often seemed to me a pitiful appeal from the women for deliverance from racial inferiority.

No sooner had American troops appeared, than the Tagal soldiers, by watching them, had learned our drill tactics and were applying them in the instruction of their recruits. The children, everywhere in the streets, were doing the same and many of them were soon able to faultlessly execute our manual of arms.

This imitative ability, which is a very marked character-

istic of the people, is an evidence of a lack of originality and suggests a present inability for the duties of self-government, and at the same time it is a most hopeful factor for the United States in the effort to exemplify the form of liberal government and to tutor the people until they shall be able to practice it.

The gambling propensity of the people is not indicative of a desire to take life very seriously. They are exceedingly fond of games of chance. Lotteries and raffles are popular. I have seen their so-called billiard halls crowded with men day after day, while the women toiled at home to make good the monetary deficiency. Racing is everywhere prevalent, not only on the race-courses but also on the streets. The ordinary native coachman cannot resist the temptation to have a race on the streets, even though his conveyance be a public one. But it is in cock-fighting that the native finds his most engrossing amusement, and the "galleras" or cocking-mains are always scenes of intense excitement and spirited betting. It is the commonest of sights to see the native carrying his favorite rooster with him when he goes to his place of work or for a visit. My own cochero, having invested in a game-cock of apparently good points, deemed me incomprehensibly fastidious because I objected to riding through the streets of Manila to the palace of the governor-general with the bird perched on the dash-board in front of him. He afterward told me that his rooster had killed several combatants and had won \$300.

The old Spanish law permitted marriage between girls of twelve years and boys of fifteen. I know of one case where one of these young husbands became disgusted because his wife persisted in taking her doll to bed with her, and he broke the habit and the doll at the same time. The courtship as a rule takes place in the presence of a chaperon. There is an unwritten law that a young man and woman must not ride in the same vehicle unattended, but the natives were quick to commend the liberal spirit prevailing among

Americans in these matters, as soon as their astonishment had passed away.

Civil marriage, though once decreed, was by some influence rendered inoperative, and the ceremony always took place when, where, and as the priest willed. Each of the parties gave to the other a ring, and coin was also used symbolically in the ceremony to indicate the bride's endowment by her husband.

It is somewhat puzzling to the American who may have legal dealings with the natives, that the married women customarily sign their maiden names. Should the husband die, the woman frequently adds to her own maiden name the words, "widow of —." A man adds his mother's maiden name to that of his father, after his own Christian name. Thus the recently captured dictator wrote on the visiting card which he gave me the name "Emilio Aguinaldo y Famy."

Family ties are very dear to these people and their home life is of such sweet simplicity as to captivate the stranger. At the sounding of the vesper bell and the lighting of the tapers, the children all come to kiss the parents' hands and say good evening. Even as you ride along the streets, if it becomes dark enough to light the side lamps of your vehicle, so soon as they are lighted, even though he has been conversing with you a moment before, your coachman will lift his hat to you and say "good evening, sir."

Just as I was leaving Manila it began to be noised abroad that the Americans, wearied with the vacillation and treachery of many of the surrendered insurrectos, and determined to end the inordinately long rebellion, were about to adopt the deportation policy and send the offenders to Guam. So great was the native consternation at the mere rumor, that it was very easy to foresee what has since become evident, that this threatened rupture of family ties would be most effective in promoting peace.

2. *Industrially*.—Industrially considered, the Tagal often proves a vexing person. That the land is not all cultivated,

the existing industries fully developed and new ones started, and that the natives are not rushing with American energy to get at their tasks, are all facts, but there are ameliorating considerations which must lighten the severity of their condemnation for indolence and shiftlessness.

Their Malay ancestry would not naturally be prophetic of great physical vigor, and the climatic consequences of long-continued life in the tropics inevitably appear in a disposition to take things easy. There is always a tropical tendency to make haste slowly, and to adopt the "manana spirit" of putting off till to-morrow everything which interferes with present comfort. It is very easy, and equally wise, to fall into the siesta-habit and doze away in some protected spot the hours from noon till 2 p. m. When we first entered Manila and until the American energy forced a change, the stores were all closed during these hours and it seemed as if the world had gone to sleep.

There must also be added to a consideration of the depression and enervation of climate the fact that there was no incentive to industry under the old régime. So heavy was the tax upon improvements that the native did not care to make them. The land was made to enrich adventurers who were clothed with brief authority. The history of the tobacco monopoly from 1781 to 1882, more than a century, had we the time to relate it, would show a despicable brutality on the part of Spain and at the same time suggest a reason for the native failure hitherto to make much of the natural resources of the country.

The people have my sympathy in their lack of industrial development, and I am sure that the next decade will witness a marvelous advance because they are permitted to profit from their own labor. The substitution of paternalism for piracy on the part of the government will open the way for the development of industrious habits.

And yet there has been industry already, commensurate with the promised gain. Various fabrics are manufactured,

as well as hats of fine texture and quality. The culture of tobacco and the manufacture of cigars and cigarettes has already reached large proportions. The laborious culture of rice, when it is considered that every little blade in the paddy fields must be transplanted by hand, speaks volumes for the native patience. The fisher-folk, with their immense contributions to the popular diet, are worthy members of their craft. There are mechanics, too,—wheelwrights, blacksmiths, turners, carvers, carpenters, painters, stonemasons, machinists, engineers, shoemakers and others—bread winners, and demanding recognition by the student of industrial capacity and development among this people. And, as elsewhere, woman has her function in the industrial salvation of her race, and, whether we find her as a fisherwoman, or vending the products of sea and land; taking her place in the paddy fields or assisting in the culture of tobacco and its preparation for sale and use; as seamstress, or bending from early morning till late at night over the low frames in which her exquisite embroidery and drawnwork are done; she is doing what she can and will do more when it becomes worth while.

3. *Politically*.—Viewing the Tagal politically we fail to see on what basis men can predicate his capacity for self-government. The idea of independence was unknown in the earlier insurrection, when Aguinaldo sold himself to Spain in the treaty of Biaknabato. That insurrection was caused simply by an overmastering desire to accomplish certain reforms, such as the ejection of the friars and the secularization of education, and yet there was no proposition to lower the Spanish flag.

If the Tagal is capable of self-government, the knowledge must be intuitive, for he has had no tutorage, having been kept always in most subordinate places. He has had no example. There has been before him no type of enduring government. He has seen only a government that was falling by the weight of its own clumsiness, and losing its grip

on every colonial possession in the on-coming palsy of its own corruption. As a result of it, the native has never gotten beyond the idea of *quid pro quo* in government. He expected always to pay the American officials for every act of justice or consideration, as he had paid the Spaniards, and in so far as the insurrectionary Tagal has had control in Luzon, the policy has been one of loot and taxation and oppression worthy of the days of Spain. He lives in the typhoon area, and even aside from the hopelessness of his governing the other tribes, his moral atmosphere is such as to produce revolutions within his own territory,—as may be inferred from Aguinaldo's changes, from general to dictator, from dictator to president, assassinating Luna to cut short his rivalry, and again becoming dictator before his capture. It is never wise to build theories and try them on men, but rather to measure the man and make theories that will fit him.

4. *Religiously*.—Formerly the natives were pagans, but nearly all are, at least nominally, members of the Roman Church.

There is everywhere manifested a fatalistic spirit, and the native, when told that his friend must die, will shrug his shoulders and say "Dios quiere," "God wills," and that ends the discussion.

Many superstitions cling to the people. The more ignorant native trusts implicitly in some form of "n'ting n'ting," or mysterious hieroglyphic which, if worn constantly on his person, will ward off disease and death. The Roman custom of wearing scapulars seems in some way connected in their minds with this primitive belief, and the women particularly, will often deck themselves with a half dozen scapulars, with an evident reliance on numbers.

There must have been a popular belief that Aguinaldo possessed some choice bit of "n'ting n'ting," for I have been told by Tagals, with utmost solemnity, that he was absolutely impervious to bullets; that they would be deflected

by his anatomy as readily as by a stone wall. His headquarters have always been so far to the rear as to render tests impossible.

Great reliance is placed on images and relies. One of my first offices was to secure for a native nun the hand of San Vicente, which had been placed in the custody of the provost marshal general for safe keeping. It has since been within reach of the people, who attribute to it miraculous ministry in behalf of the sick. Pilgrimages, too, frequently take place, the Tagals visiting mainly, although there are others, the Virgin of Antipolo, in search of certain physical and spiritual relief.

It is not surprising that at least a nominal Christianity is prevalent. Ramon Reyes Lala, a native and a Roman Catholic, writes that he has "often seen delinquent parishioners flogged for non-attendance at mass." And the supreme court edict in 1696 imposed a penalty of twenty lashes and two months' labor upon the Chinese-Mestizos and others who failed "to go to church and act according to the established customs of the village." The female delinquent endured a month's public penance.

Many of the Tagals share the belief of the Tinguianes that the soul absents itself from the body during sleep, and that sudden awakening must be avoided, through the fear that the soul might fail to get back in time and so be compelled to wander alone.

Like all partially civilized people, these are fond of display, adornment, and ceremonial, and the Roman Church has been thoughtful in this respect in providing a patron saint for every puebla and in arranging frequent fiestas.

5. *Morally*.—Morally, the Tagal has puzzled many students by his peculiar freaks. Foreman quotes from the testimony of a priest who had spent many years in Batangas province. He says: "A native will serve a master satisfactorily for years and then suddenly abscond, or commit some such hideous crime as conniving with a brigand band to murder the family and pillage the house."

Duplicity, falsehood and theft abound. That the native conscience has not been better educated along these lines, is probably due to the fact that the Spanish colonial government, as they saw it, was constantly exemplifying the same vices.

The Oriental characteristic of extortion is nowhere better illustrated than among the Tagals, who understand the "pound of flesh" theory, that they are to be paid exactly as nominated in the bond, and who are content with such payment, but when the indulgent employer offers even a trifle beyond, will clamor loudly for a great deal more. For any sort of service or commodity it is still the custom to make a racial distinction in prices. A native coachman once told me with smiling suavity that he should charge me one dollar for my short ride; that he would have charged a Spaniard fifty cents, and a native forty cents—every man according to his means; that Americans had plenty of money and could pay more. Under the Spanish law he was entitled to exactly twenty cents.

The modesty of the women is marked, and yet there is no false modesty. Their attitudes are always decorous. Guests must never see them without the customary *panuela* or neckerchief. And yet they talk innocently of many subjects that would shock the propriety of parlor gatherings in America.

The pride of the women in child-bearing is notable, and a discussion of the matter among acquaintances is not at all inappropriate.

Marital fidelity, at least on the part of the women, is the rule. Prostitution is not unknown, and instead of the civilized system of divorce, they have a substitute, in the system of marriage by contract, under which the parties remain together, month by month, just so long as each is satisfied and the bills are paid. People living in this state are not looked upon with the same degree of disfavor as the ordinary prostitutes.

Cruelty to animals is an unfortunate blot upon native

character. The Society for the Prevention of Cruelty to Animals has fallen heir to a magnificent mission beyond the Pacific.

6. *Educationally.*—Reference has frequently been made in America to the slight percentage of illiteracy among the Tagals, and while it is true that large numbers of the people can read and write, it is also true that the whole educational system under Spanish auspices was very much of a sham. Very little of the ordinary common school curriculum in America found its way into a Tagal school. With a total outlay of \$238,650 in 1888, for educational work in the whole archipelago, and the payment of about fifteen dollars Mexican, for a teacher's monthly stipend, it would seem that the real work of education had scarcely been attempted. The teaching of doctrine was the main result of the system, although there are three or four schools of excellent grade under the control of the church.

The deficiency in the line of popular education is not due to any defect in the Tagal mind. Brilliant men were formerly in danger of death or deportation.

The desire of the Tagal children for a knowledge of English is one of the most encouraging signs, together with the hope of the parents that they may be tutored to the very limit of their ability; a hope whose fulfilment is being provided for by the very liberal appropriations of the Taft Commission and the able planning of the superintendent, Dr. F. W. Atkinson.

The Tagals want the American public school, and it is destined to prove a mighty factor in their evolution and our peace.

7. *Artistically.*—The native wood-carving in the Jesuit Church in Manila and elsewhere, gives evidence of much ability.

I have often looked at Luna's celebrated painting, "The Blood Compact," which became the property of the Spanish government, and could not wonder that his people regarded

him as a master. Another masterpiece from this Tagal hand was purchased by the city of Barcelona, after having been awarded the second prize at the exhibition in Madrid.

I have always held that no one can be regarded as hopeless who loves music. If this be true, there is everything to hope from the Tagal people, for their love of music is universal and their musical genius extraordinary. Herein is large opportunity for their imitative powers, and they make extensive use of it. A great many of them have learned to play by note, but a multitude of others make marvelous progress in simply playing what they hear. American and European ballads are heard in the majority of native homes. Occasionally one is found with something of the genius of a composer, and if only the training could be added that would help the man to realize his conception, the world would begin to know it. Bands and orchestras everywhere abound. The bass drummer is the leader, and the ability to play by ear enables the musician to do as good work in the dark as in the light.

One of my pleasantest remembrances of ante-insurrectionary days is of a serenade from the Pasig Band of some seventy pieces, as they stood around the house in the dark and played for our pleasure one difficult selection after another, and as faultlessly as the most fastidious could desire.

There is often a shortage in musical taste, as when an orchestra plays "The Star Spangled Banner" at the elevation of the host during mass, or when the band at a funeral strikes up "There'll Be a Hot Time in the Old Town To-night." But it is all-important to have so universal a musical instinct. The matter of taste will receive attention and education from American enthusiasts later on.

8. *Pathologically*.—The ravages of disease among the Tagals often result from lack of care, lack of knowledge and neglect of the simplest principles of sanitary science.

Small-pox has always been a scourge during the hot season, or at the close of winter, but there was formerly no

system of quarantine, and one might as easily meet a case in the street car as anywhere else. The American occupation has resulted in greatly reducing the sick rate from this cause.

Leprosy has been of more frequent occurrence than was necessary. For, while certain leper hospitals were established, there was no very earnest effort at segregation. The Emperor of Japan sent a cargo of lepers to the islands at one time. The American authorities have been arranging for a leper settlement on one of the smaller islands and with careful handling of the subject will doubtless check the spread of the disorder.

Death in child-birth is very common, and infantile diseases, during the first month, prove fatal in about 25 per cent of cases.

Intestinal disorders are particularly to be dreaded because of their virulence and stubbornness.

Anæmia and its results among women is a fruitful source of danger. In so many cases disordered menstruation follows and its neglect saps the very foundation of health.

Pulmonary disorders are of more frequent occurrence than is ordinarily supposed.

Cutaneous diseases are exceedingly common, whether produced by the prevalent fish diet, as is often claimed, or not. I have heard it stated many times that syphilitic disorders are very widespread. But I have seen so many of these alleged syphilitic sores healed by a free use of soap and water, or by some simple antiseptic preparation, as to convince me that in a majority of cases, they are caused by scratching mosquito bites or abrasions of the skin with an unclean finger-nail.

Dobee itch—the name being derived from the Hindu word dhobi, signifying a washerman—is probably a common cause of the scratching habit among the natives, and has harassed many Americans of scrupulously cleanly ways. It is truly a washerman's itch, and is transmitted to the foreigner by the hidden germs in his laundered clothing, clean

as it may appear when it returns from the wash. The washer-folk, despite all advice to the contrary, will persist in using cold and often dirty water for all laundry purposes, and will not subject the linen to the boiling process. The result to the wearer of the clothing is often a maddening irritation of the skin, which will spare neither low born nor those of high degree.

Verily, laundry in the Philippines is a lottery, and one never knows whether the remnants of his underwear which are brought to him after they have been clubbed and pounded on the rocks by his native laundryman are bringing him a heritage of cutaneous irritation and muscular activity or not.

When American methods prevail, as one day they will, in Luzon, the itch of the dobees, like the oppression of the Dons, will be but a dream of long ago.

Much remains to be done for the Tagal from a medical point of view, but he has already been blessed with wonderful sanitary improvement since Manila became an American city.

Conclusion.—Without any attempt at exhaustive treatment, for a very great deal remains to be said, I have endeavored to give some hints that may be helpful in forming an estimate of Tagal life and character.

And now a final word as to this newest baby in our political family. We didn't expect him, but we have him. We don't like his complexion or his features, but he may outgrow them. He hasn't been a good baby thus far, and we've lost a lot of sleep on account of him. He's been a costly mortal, but that is not unusual. And, after all, we begin to like him just a little, and look forward to the time when we may take paternal pride in his achievements.